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Smritis.

The work known as "Institutes of Manu," which is still an important authority, is said to have been issued by BHRIGU at the direction of the SVA'YAMBHUVA MANU. The SVA'YAMBHUVA MANU in Council administered the law as cases turned up, and no record of these rulings was kept. As the MANU grew old and was about to retire from his sovereignty, his subjects asked him to instruct them in the law (chap. I, 1-21-31).

He asked one of his Council, the Brahma-Rishi BHRIGU, to do so (chap. I, 58-59 and 60). He drew out a Code and promulgated it. The time of this publication was very remote according tn the Hindu chronology. The Code has survived the period of six Manvantaras. During this period it has been subject to expurgations and additions on diverse occasions, mostly by interested parties. In reading this work one should be very careful to find out these tamperings and cast aside such portions of it as may be fouud to be of doubtful genuineness. Inconsistent statements, irrelevant praise of the Brahmins, plain violations of chronology, immoral rulings opposed to the principles of truth, virtue, morality and religion, are some of the tests for finding out what these spurious additions are. As this work is a part of our genuine sacred literature, as its fundamental principle is respect to Truth, charity, clemency, character, kindness, thoughtfulness, and sympathy, anything found stated to the contrary cannot form a part of this sacred literature.

This statement is not a vain boast of a Hindu. When I was in the service of the Maharajah Holkar in 1878, I had to draft a Penal Code for the Indore State. The Maharajah was unwilling to adopt the British Penal Code for his State; so I had to find materials in the 'Dandanîti' of the 'Institutes of Manu.' But the British Resident had been told that this work was not suited for the nineteenth century, having been partial to interested classes. Myself, however, feeling that the Hindu Penal law, though more rigorous, was not as bad as some of the Western people and some of their Hindu disciples thought, I drew out a Code, on the principles of the Hindu Criminal law, which was adopted by the State and not resented by British authorities. It is still the Penal Code of the State. Its preamble runs thus:—

"Whereas substantive and adjective penal laws are absolutely necessary for the well-being of the public; and whereas, although the Hindu Law is perfect and complete in itself as will be seen from the extracts appended to the preamble, yet in the present state of India, its operation must be restricted and modified, the following rules, not inconsistent with the Hindu Law, are hereby promulgated with the sanction of H. H., Srimant Maharajâdhirâj Raja Rajeeswar Savai Tookojee Row Holkar Bahadoor;"—

'Manu'——Chapter vii.

26. "Holy sages consider as a fit dispenser of criminal justice him who invariably speaks truth, who duly considers all cases, who understands the Law, who knows the distinctions of virtue, pleasure and riches.

27. "Such a dispenser, if he justly inflict legal punishment, greatly increases those three means of happiness.

28. "Criminal Justice, the bright essence of Majesty and hard to be supported by men with unimproved minds, when badly administered, ruins the kingdom.

30. "Just punishment cannot be inflicted by an ignorant and covetous judge.

31. "A king, wholly pure, faithful to his promise, observant of Law, with good councillors, can inflict just punishment.

Chapter viii.

10. "Let the Chief Judge, accompanied by three Jurors, fully consider all causes brought before the King, in a Court-house.

13. "Law and Truth must be openly declared, in such assemblies; that man is criminal who there says nothing or says what is false or unjust.

14. "When justice is destroyed by iniquity and truth by false evidence, the Judges who basely look on, shall also be destroyed.

15. "Justice being destroyed, will destroy; being preserved will preserve; it must never, therefore, be violated. Beware lest Justice, being overturned, overturn us and thyself.

17. "The only firm friend who follows men even after death is Justice; all others are extinct with the body.

18. "Of injustice, one quarter falls on the false party in the cause; one quarter on his witnesses; one quarter on the Judges; one quarter on the King.

19. "But where he who deserves condemnation, shall be condemned, the King is guiltless and the Judges free from blame.

24. "Understanding what is expedient or inexpedient, but considering only what is law or not law, let the King dispose of disputes.

25. "By external signs let him see through the thoughts of men, by their voice, colour, countenance, limbs, eyes and action.

26. "From the limbs, the looks, the motion of the body, the gesticulation, the speech, the changes of the eye, and the face, are discovered the internal workings of the mind.

Chapter IX.

249. "A King is pronounced equally unjust in releasing the man who deserves punishment and in punishing the man who deserves it not. That King is just who always inflicts the punishment ordained by Law.

253. "By protecting such as live virtuously and rooting up such as live wickedly, those kings whose hearts are intent on the security of their people, shall rise to heaven.

254. "Of that Prince who takes a revenue without restraining rogues, the dominions are thrown into disorder, and himself shall be precluded from a celestial abode.

255. "But of him, whose realm, by the strength of his arm, is defended and free from terror, the dominions continually flourish, like trees duly watered.

Chapter viii.

335. "Neither a father, nor a preceptor, nor a friend, nor a mother, nor a wife, nor a son, nor a domestic priest, must be left unpunished by the King, if they adhere not with firmness to their duty.

336. "Where an ordinary man would be fined in one, the King shall be fined in a thousand.

337 & 338. "For theft, if a S'ûdra be fined in 8, a Vais'ya shall be fined in 16, a Kshattriya in 32, and a Brahmin in 64, nay 100, nay even 128, for he is a knowing person.

129 and 130. "Let offences be punished first by gentle admonition; then by harsh reproof; then by fine; after that by corporal pain; but when even by corporal punishment he cannot restrain such offenders, let all the four modes of punishment be applied with vigour.

310. "With great care and by three methods let the King restrain the unjust; by imprisonment, by confinement in fetters and by corporal punishment.

349. "In self-defence, in a war for just cause, in defence of a woman or learned Brahmin, he who kills justly, commits no offence.

350. "Let a man without hesitation slay another, who assaults him with intent to murder, whether he be young, old, or deeply versed in the Scripture.

351. "By killing an assassin who attempts to kill whether in public or private, no crime is committed by the slayer.

Unclaimed property.

30. "Three years, let the King detain the property of which no owner appears; the owner appearing within three years, may take it; but after that time, the King may confiscate it.

Chapter v.

106. "Of all pure things, purity in acquiring wealth, is pronounced the most excellent; since he who gains wealth with clean hands, is truly pure; not he, who is purified merely with earth and water.

Chapter viii.

107. "A man who labors not under illness, yet comes not to give evidencee in cases of loans and th like, within three fortnights, shall pay damages and fine.

123. "Let a just Prince banish with fine the givers of false evidence.

215. "A servant, not from any illness, but from indolence, failing to perform his work according to his agreement, shall be fined and his wages forfeited.

216. "But if he be really ill, and shall perform his work according to agreement, after his recovery, he shall receive his wages.

332. "If the taking be violent and in the sight of the owner, it is robbery; if privately in his absence, it is only theft.

364. "He who vitiates a damsel without her consent shall suffer corporal punishment instantly.
Chapter viii.

231. "Those public servants who are employed in public affairs, and inflamed by the blaze of wealth, mar the business of any person concerned, let the King strip them of their property.
Chapter ix.

258. "Receivers of bribes, extorters of money by threats, debasers of metals, gamesters and cheats;

259. "Quacks, breakers of contracts, and committers of frauds;

260. "These and the like thorny weeds, overspreading the world, let the King discover with a quick sight, and others who act ill in secret, worthless men, yet bearing the outward signs of the world.

261 and 262. "These be detected, found guilty of their respective criminal acts, let the King inflict punishment legally, and according to the crimes proved.

272. "Should those men whose duty is to guard and protect, do neglect their duty, let the king punish them like thieves.
Chapter ix.

274.. "They who give no assistance for opposing the plunderers of a town, the forcible breakers of a dike or the robbers on the highway, shall be banished.

278. "Such as give thieves fire, food, arms and apartments, and such as knowingly receive a thing stolen, let the king punish as a thief.

282. "He who shall drop ordure on a King's highway, except in case of necessity, shall pay a fine and abate the nuisance.

283. "But a person in urgent necessity, a very old man, a pregnant woman, and a child only deserve reproof, and shall clean the place.

284. "All Physicians and Surgeons acting unskilfully in their several professions must be fined.

285. "Mischief-doers to a bridge, a public flag, a palisade, shall reimburse the loss and pay a fine.
Chapter ix.

286. "For adulterating pure commodities, and for neglectfully damaging gems, let the offender be fined.

291. "The seller of bad grain as good, and the destroyer of known land-marks must suffer corporal punishment.

Yajnavalkya. "He who causes abortion shall be fined 1,000 *panas*.

Brihaspati. "A fine not exceeding 1,000 *panas* shall be imposed on an adulterer.

"If a man be rich, he shall receive a greater punishment.

"An attempt shall be punished with 250 *panas*. An abettor shall receive a similar punishment.
Manu.

"One guilty of assault or criminal force shall be punished with fine not exceeding three *nâshas* or 20 *panas*.
Brihaspati & Yâjnavalkya.

"One guilty of hurt shall be punished with 500 *panas*.

One guilty of grievous hurt shall be punished with 24 *nohars* or 1,000 *panas* and shall be banished. Murderers shall be executed."
Brihaspati.

The aforesaid extracts will prove the correctness of the statement already made that the fundamental principles of the Smritis are their great respect to Truth, Justice, Impartiality, Charity, and Universal Kindness.

R. RAGOONATH ROW.

Drinking-Water and Health.

In 1895 there was an outbreak of Cholera in the East Lancashire Regiment at Lucknow. One curious fact which struck the officers very much was the complete escape of one particular company from Cholera, although the barracks of this company were almost surrounded by the barracks of companies which suffered severely from the disease. In the course of investigation by Mr. Hankin, the Colour Sergeant of the company was cross-examined as to the source of water-supply, and he roundly asserted that the men of his company had exactly the same supplies of food and water as the men of the other companies. But, on his being pressed as to how he knew that the water-supply was the same as that of the other companies, he replied

that he ought to know it (if anybody knew at all) as he boiled it himself. It is needless to say that it was found that the other Sergeants didn't take this precaution. This is another remarkable illustration of the transmission of this disease by water.

During an epidemic of Cholera in Vadkencolum, 35 miles south of Palamcotah, in 1877, it was found that only one single individual of the low-caste people was attacked, while more than a hundred souls of the high-caste population died. The houses of the two castes were separated by only the Rue Street and derived their drinking water from wells situated on the respective quarters on either side of the road. The only low-caste individual who was attacked with cholera was the washerman of the high-caste people. Now, this individual who, on account of his caste, could not approach the caste well, drank nevertheless of this water for, by a special privilege, the washerman's wife got her pitcher filled by a high-caste woman. Suspicion falling on the well in question, it was resolved not to draw water from it until further orders. From this time the disease sensibly diminished and soon disappeared altogether.

The transmission of Cholera by water was even more forcibly demonstrated by the epidemic in the Coimbatore Jail in 1882. Although the conditions of general sanitation, drainage, sewerage, food-supply, etc., were exactly the same for the whole jail population, it was noteworthy that the women, juveniles and the civil debtors entirely escaped. And this immunity was entirely due to the different water-supply. While the adult male convicts got their water from a well situated inside the jail, the rest of the convicts who escaped, got theirs from a well outside the jail and on the opposite side of the first well as it was nearer to the cells. It turned out on investigation that Cholera excreta had been buried 2 years previously, in trenches outside the compound at a short distance from the well of the adult males. A heavy rainfall, a few months before the outbreak, had evidently washed down the Cholera-microbes along the ground-water into the well.

Again, a party of coolies engaged some years ago, in a railway cutting near Salem, came across a spring in the course of their work. And those that partook freely of the very clear water from the spring were attacked within a few hours with cholera of a very severe type. It was found that this railway cutting passed through an old burial-ground. India is the only country in the world subject to frequently-recurring and terrible epidemics of this dread scourge—Cholera. And this is because the sources of drinking-water are invariably polluted in this country, owing to the dirty habits of the people who have lost sight of the spirit in which many of the Sanitary laws in the Smritis were conceived of old.

Just like Cholera, Typhoid fever is also transmitted by drinking-water. The Typhoid-bacteria leave the bodies of patients by the urine and the fœces, Though innumerable cases are on record, we will select only one extract, as our readers must be already tired of these quotations.

Some miles south of Lansen (in Switzerland) and separated from it by the mountain-ridge of the Stockholden, 300 ft. in height, lies the small parallel valley of the Furlerthal. A farmer living in a solitary farm-house in this valley was attacked with Typhoid fever on June 10, 1872, after his return from a long journey. On July 10, a girl in the same house was attacked. Early in August, the wife and son of the farmer were attacked; and on 7th of August, ten of the villagers in Lansen on the other side of the mountain-ridge were attacked with Typhoid, and within a month, out of a population of 780 living in 90 houses, 100 were attacked. The cases were pretty evenly distributed throughout the entire village of Lansen, except in 6 houses which were supplied with water from their own wells. The water-supply for Lansen was from a spring at the foot of the Stockholden mountain-ridge. Suspicion naturally fell on this water-supply, and the cause of the outbreak was investigated by Dr. Hagler, who found that there was direct communication between the spring at Lansen and a brook in the Furlerthal valley. Among the observations it was noted that whenever the meadows, below a hole spontaneously formed many years before by the giving way of the soil a little below the farm-house, were irrigated with water from the Furler brook by daming up the stream, the volume of the Lansen spring became greatly increased within a few hours. As irrigation had been carried in July, as Typhoid cases occurred in the farm-house in June and July, as the brook was in direct communication with the closets and dung-heaps of the infected houses, as the chamber-slops of the infected house were emptied into the brook, as the dirty linen of the patients was washed in the brook, and as there was direct connection between the brook and the Lansen spring, the cause of the outbreak was satisfactorily proved to be the consumption

of water polluted with the Typoid-microbes. This proof being insufficient to the enquiring mind of Dr. Hagler, he threw nearly a ton of common salt iuto the Furler brook and was able to demonstrate the presence of salt in the Lansen spring shortly after ; thereby conclusively proving the transmission of the disease by water.

We shall next pass on to another waterborne disease, viz., Elephantiasis. This disease has been proved of recent years to be due to the presence in the body of a worm called Filaria Sanguni hominis, or simply, filariæ. The adult female worm is a viviparous animal and lives in the lymphatics of elephantoid patients, and the young embryos it gives birth to are cast into the lymphatics. From the lymphatics, they pass successively into the lymphatic glands, the larger lymphatic vessels, the thoracic duct, and ultimately the blood stream. Their presence in the peripheral blood may be easily demonstrated at night, though not during the day time. It is quite possible for an individual to harbour the parasite in his body, and yet be free from the disease. For, the disease is produced only when the parent worm aborts, produces eggs instead of the developed embryos and voids them into the lymph stream. Why the worm sometimes aborts and brings forth undeveloped eggs instead of the hatched embryos is not known. The eggs have a minimum diameter of $\frac{1}{850}''$, while the embryos have a maximum diameter of $\frac{1}{3000}''$, and thus we see that the eggs are much bigger than the embryos. Consequently, the eggs cannot pass through the fine meshes of the lymphatic glands in the groin and the axilla. The eggs that are thrown in the lymph stream travel as far as the lymphatic glands, and there block the meshes of the glands, thereby interfering and even completely arresting the onward flow of lymph in the direction of the heart. Such blocking leads to stagnation of lymph below the seat of obstruction and causes elephantoid disorders. It is needless to say that the eggs never become embryos after leaving the parent's body. But the embryos that get into the blood stream are incapable of becoming mature worms in the human body. They require for their further development the intervention of what biologists call 'an intermediate host' which is the mosquito in this case. The mosquito, after piercing the skin with its probosiss, pumps the blood containing embryo filariæ into its stomach. Arrived there, the mbryos cast their protecting sheaths, penetrate by means of the fangs at the head end, the walls of the mosquito's stomach and work their way in the course of a few hours into the thoracic tissues of the insect, where after resting for some time they undergo considerable development and increase in size. By the time the embryos have developed fully, it is time for the mosquito to die. Dying she falls into water and gives an opportunity for the developed embryos to escape into the water. The life history up to this stage has been followed step by step and thoroughly made out. But at this point there is a hiatus in our knowledge which has to be filled in by conjecture, until some one makes the very obvious and somewhat risky experiment of swallowing water containing filariæ which have passed through the mosquito. It is believed that the filariæ which have sojourned through the mosquito are swallowed by man with drinking-water. In fact it is not possible to conceive of any other mode of introduction. Having arrived in the human subject, the filaria works its way through the various tissues and, guided by a strange instinct which pilots it to its final habitat, comes to rest at last in some lymphatic vessel where it continues to grow and mature. Finally, being joined by one of the opposite sex, impregnation ensues. Its youngs, after a time, are poured into the lymph stream, thence into the blood, so completing the life-cycle and starting a new generation of filariæ.

The view that the filaria is introduced into man mainly, if not solely, by water is best illustrated in Madras by the relative prevalence of elephantiasis amongst Indians and Europeans, the latter completely escaping from the disease as they use filtered or boiled water.

If there be no mosquitoes in a locality, the disease can never be introduced into the place.

As impure water has thus been shown to be a fertile source of disease, it behoves us to take the greatest care in the obtaining of pure drinking-water. In the large majority of instances water requires some sort of purification before consumption. The necessity of some sort of purification had been pointed out so long ago as the time of Sri Krishna who was told by Uddhava in the 11th book of Bhâgavata :

दृष्टिपूतं न्यसेत्पादं वस्त्रपूतं पिबेत्जलं ।
सत्यपूतांवदेत्वाचं मनःपूतंसमाचरेत् ॥

Uddhava insisted on the purification of drinking-water by means of cloth for want of a better filtering medium in those days. If the celebrated Pasteur and Koch had lived before Uddhava the latter would certainly have said

पास्टेर्पूतंजलं or सिकतपूतंजलं

In the case of large towns which have been provided with a system of water-supply by means of pipes, it is evidently the bounden duty of the Municipality to filter the water before letting it into the water-mains. When water has to be filtered on a large scale, it is at first received into settling reservoirs to allow of the subsidence of the heavier suspended impurities and is then filtered through sand and gravel. The action of such a filter is partly mechanical and partly vital. The mechanical action consists in holding back the grosser, suspended impurities which are too big to pass through the fine pores of the sands and is not of primary importance. The vital action takes place in the deposit from the unpurified water which forms a gelatinous layer or slimy layer on the surface of the filter, and it is on the activity of this slimy layer which consists of living saprophytic bacteria that real filtration depends. A new filter has no effect till this layer has been formed. Both the nitrification of organic matter, whereby the harmful organic impurities are converted into harmless inorganic substances like nitrites, nitrates, ammonia, carbonic acid and water and the arrest of the suspended microbes, are affected by this slimy layer which should not be disturbed during the process of filtration until it becomes so thick as to be impermeable to water.

That sand-filtration can give a reasonable amount of protection has been proved by the escape of Altona from Cholera, while Hamburg was affected severely during the epidemic already alluded to.

It must be pointed out here that, though sand-filtration can be relied on to purify the water of its microbes, about $\frac{1}{4}$ to $1\frac{1}{2}$ p. c. of the microbes may sometimes pass through. Therefore it is necessary that we should also take care to see that the original source of water is not polluted by any means, though the water is to be subsequently purified.

All other methods of purification on a large scale have now been given up in favour of sand-filtration, which is cheap and efficacious.

When the people derive their water directly from the rivers, and when the Municipality makes no provision to filter the water before distribution, the householders have to purify water at home on a small scale.

The methods of purification available on a small scale are :

(1). Boiling, which is by far the best method, inasmuch as all living organisms, whether disease-producing bacteria or the ova of worms, are completely destroyed.

(2). Filtration through a Pasteur's filter, which removes almost all microbes and ova.

and (3) The addition of potassium permanganate, or alum, or preferably both, to water.

The various forms of domestic filters containing charcoal, sponge, spongy iron, mangonous carbon &c., have all now deservedly gone out of use.

We must bear in mind that sand-filtration on a large scale, and Pasteur filtration on a small scale, though giving reasonable security, are not so absolutely reliable as boiling. And boiling is out of the question for the majority of the people. Therefore it is necessary for the public bodies to guard the water-supplies against contamination. And the conservation of the water-supplies would certainly not be a difficult matter if the people were only to follow the injunctions of the Hindu S'âstras. The great contamination that we have to carefully guard against is the contamination of the water with human excreta. The various public bodies in this country must take the necessary steps to get punished all people who pollute water willingly or unwillingly. In this connection we may quote from Vishnu Smriti the punishments laid down for people committing nuisance in the proximity of water, in public gardens and on the highroad.

पथ्युद्यानोदकसमीपेऽशुचिकारीपणशतं तच्चापास्यात्।

We cannot conceive of a more effective and simple way of preventing pollution of water-supplies than this method of punishing offenders. If we once compel a man to remove and dispose, himself, of his own excreta after deposition on the river-bank or the high road, that man will never again commit nuisance in his life. It is a pity that Lord Macaulay was not aware of this law when he drafted the Indian Penal Code.

In conclusion, if we have awakened any curiosity in our readers to know a little more of Sanitation in modern days or about Sanitation in olden days in India as set forth by the Smriti-writers, we would consider our trouble well spent. Some, thing of the elements of Sanitation may be learnt from two pamphlets written by the present Sanitary Commissioner, one called Simple Sanitary Rules and the other Village Sanitation and the Plague Inspector.

To those of our readers who might be interested in the Sanitation of our forefathers, we would recommend a perusal of Vishnu Smriti and Manu-Smriti, amongst various other Smritis.

P. S. CHANDRASEKHAR.

Yoga Principles in Sacrifices.

St. John says, in the very opening verse of his Gospel, that

"In the beginning was the Word, and the Word was with God and the Word was God."

In this verse, it is clear that the existence of the Word *with* God, does not make it different from God, but it is declared to be identical with God. In the same way the description in the *Proverbs*, of Knowledge as living by God as one brought up with Him, does not exclude the identity of Knowledge with God. He, as Existence and Knowledge which brings on delight, is just Sat (true essence), Chit (Jnâna) and A'nanda (Bliss)—the *Sachchidânanda* of our Vedas. This conception of God does not imply the idea of a human frame possessed by Him. Consequently, the conception of appetite, as in a man, and the necessity of food-suply for existence, do not enter into the conception of the Deity. The fact that God existed before Creation without offerings made to Him by man or other order of beings, shows that he does not require food for existence. When such a God says that offerings made by men are food unto Him, the meaning is that He only recognises the act as an act of food offered unto Him, and so deserving of His grace. In *Revelation*, Chapter VIII, 16, it is said:

"They shall hunger no more, neither thirst any more; neither shall the Sun light on them, nor any heat."

The persons here alluded to are those " which came out of geat tribulation, and have washed their robes and made them white in the blood of the Lamb." If those who suffer for Jesus and who enter Heaven have no hunger nor thirst, why should God be supposed to possess such appetites? In Verses 29 & 30, Chapter XXII, Jesus tells his disciples :

" I appoint unto you a kingdom as my father has appointed unto me; that ye may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel."

These verses are clear in saying that in Heaven the disciples of Jesus may eat and drink at his table there. No Christian understands these verses in their literal sense. St. John, who ought to be presumed to have heard these words expressed by Christ, nevertheless, tells us that there is neither hunger nor thirst in Heaven. The two texts should be interpreted harmoniously if such an interpretation is feasible. The eating and drinking at the table should be taken to be such as not imply the appetite of hunger or thirst. That is, there is enjoyment in Heaven which does not consist in the appeasement of hunger or thirst. What sort of enjoyment it is and what it consists of, there is no knowing. There is, according to Jesus, exercise of authority over the tribes of Israel, and if any pleasure is derivable from it, that pleasure is vouchsafed by Jesus to his twelve disciples. Further, in 21, Chap XVII, *St. Luke*, the kingdom of God is declared by Jesus to be in ourselves. In that case, there is no table in us, nor food and drink, except a spiritual one. This also shows that those in Heaven experience spiritual enjoyments and not such gross ones as are implied in eating and drinking. Even supposing that the disciples of Christ, on going to Heaven, eat and drink at his table there, it does not follow that God requires food for His existence, that He eats food in Heaven, and that the offerings made to Him are actually taken by Him, as a man does.

Muhammad, who disclosed his revelations to the people of Arabia, did so with sufficient knowledge of the Judaic or Christian scriptures. He distinctly tells us that what God wants is neither meat nor drink, but *Love* with which sacrifices, as meat or drink, are offered unto Him.

According to *St. John*, Chap. VI, 54—63, he that eateth the flesh of Jesus and drinketh his blood, hath eternal life, lives in him, or by him, as he in, or by, his father, that it is the spirit that quickeneth ; the flesh profiteth nothing ; that the words he speaks are spirit, and *they* are life. So, the eternal life in Heaven is due to the words of Jesus, and not to food and drink taken there. Jesus, as an incarnation of the Deity, might have eaten food or taken drinks; God in his manifestations as human figure, might have eaten and drunk ; but God, in his pristine capacity as Eternal Existence, need not do so. As acts of worship, God may recognise sacrifices offered to Him and may speak of them as His food or bread, but He may not actually eat the offerings made to Him. This act of recognition, as a measurement of love and worship shown to Him, is one that determines the display of His grace towards the worshipper who loves and worships Him by sacrificial acts, and it does not imply anything else.

In verses 35—45, Chap. XXV, *St. Matthew*, there is a description of the last judgment, according to which, charity in giving meat to the hungry, drink to the thirsty, lodging to the stranger, clothes to the naked, visit to the sick or him in prison, is reckoned charity done unto God Himself. This shows that on dualistic planes, food offered to the hungry (not to God) becomes food offered to God Himself, and this is possible only by an act of recognition and nothing more

nor less. On non-dualistic, or Advaitic planes, food given to the hungry, is food given unto God Himself, for God is identical with the hungry. The dualistic, as well as the non-dualistic planes of thought occur in the Old Testament, and offering of food in a direct sense, as well as an indirect one, by mere act of recognition is found in it. As a rule, except fire-offerings which were consumed by fires, every other offering was not consumed by God, but continued on the ground just as it was when tendered or made. Even the dullest of Jews could not think that God consumed the offerings as food, in the same way as man does. So, it is extremely reasonable to hold that they believed God to accept the offerings tendered to Him as food, simply by an act of recognition; and not by a direct act of consumption. In a non-dualistic sense, the sacrificial food consumed by fire, or any animated object, becomes food consumed by God Himself.

HUXLEY, in his Essay on the Evolution of Theology, quotes the following verses from Isaiah and Micah, and makes use of them to establish the conclusion that the early Jewish conception of Jahveh was of a deity possessed of human appetites :—

"To what purpose is the multitude of your sacrifices unto me? Sayeth Jahveh : I am full of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or he-goats." (Isaiah, I, 11).

"Will Jahveh be pleased with thousands of rams or with ten thousands of reverse of oil?" (Micah VI, 17.)

I make use of these verses just to prove the contrary. In verses 13-17, I, *Isaiah*, the Lord says:

" Bring no more vain oblations; Incense is an abomination unto me; the new-moons and sabbaths, the calling of assemblies, I cannot away with; *it is* iniquity, even the solemn meeting. Your new-moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear *them*. And when ye sprea l forth your hands, I will hide mine eyes, from you : yea, when ye make many prayers, I will not hear; your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."

These passages show that God does not like vain oblations, and his soul hates sacrifices proceeding from sinful, unrighteous, oppressive, unjust persons. doing evil to the weak and the helpless. What God requires is purity of conduct and purity of mind and true devotion, in order to make sacrificial offerings acceptable to Him. Without good conduct avoiding evil, unaccompanied by true devotion and internal purity, mere sacrificial rites and idle prayers and vain oblations are useless unto the Lord. In the above verses, there is reference to God shutting His eyes and closing His ears. This does not necessarily carry with it the idea of a human figure with all appetites appertaining to it. The Lord as *soul* hates the vain new-Moon offerings and sabbath feasts. Sacrifices offered become acceptable to God, not out of regard to their efficacy in satisfying hunger or appeasing thirst, but in view of the moral condition of the sacrificer, and the form of acceptance is just a spiritual act of recognition and nothing more. The things offered to a Deity are, in Sanskrit, called *Nivedanam* or *Naivedyam*, meaning thereby that the worshippers simply inform God of the offerings tendered for acceptance as by a moral act of recognition, and not by actually masticating and gulping down the things offered.

The second sentence in the seventh verse, Chapter 6, *Micah*, and the following verse confirm our conclusion in very plain terms :—

" Shall I give my first-born *for* my transgression, the fruit of my body *for* the sin of my soul ?......And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

That is, all that is wanted of a worshipper is not meat for eating or oil for anointment, but just conduct, sympathetic love and humble devotion to God, exhibited by adherence to his commands. Mere sacrificial act without these moral conditions is declared to be useless.

According to *Romans*, XIII, 8, love is the fulfilling of the law. In verse 17, Chapter XIV, St. Paul lays down that " the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." In verses 26 to 29, Chapter II, the uncircumcision keeping the righteousness of the law, is said to be as effective as circumcision, and circumcision without keeping the law is said to be as inefficacious as uncircumcision; and it is further unmistakeably laid down that a Jew who is outwardly such is no Jew, and in order to be a Jew, he should be such inwardly, and external circumcision of the foreskin is no circumcision and the real circumcision is of the heart, in the spirit, and not in the letter. Both the Old Testament and St. Paul's Epistles in the New Testament (Chapter IV, *Romans*) affirm that Abraham's faith was imputed to him for righteousness, even though he was not circumcised. Purity of mind, purity of faith, purity of act, purity of devotion is all that is declared to be acceptable to God.

Isaiah writes thus in verse 13, Chap. 29:—

"Wherefore the Lord said, Forasmuch as this people draw near *me* with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."

S. RAMASWAMI AIYAR.

Scheme for an Indian Girls' School, by Miss Sarola Devi Ghosal, B.A.

In the July number of *The Maha-Bodhi and the United Budhist World*, Miss Ghosal, the talented Bengal lady, propounded her views of the education of Indian girls, and in the September number of the magazine, she sketched her scheme for an Indian Girls' School. It is a woman that can best champion the cause of women. She can intuitively perceive the defects and suggest remedies. In Miss Ghosal, the Indian girls, especially those in Bengal, have an earnest and enthusiastic advocate of their cause, one who can bring to the solution of the problem of her sex a rare insight, a well-balanced mind and a deep erudition.

Miss Ghosal entertains no flamboyant views on female education. Unlike some among us, whom the shallow draughts of the Pyerian spring have intoxicated, Miss Ghosal sets before us not the picture of a "blue-stocking" or of "a new-woman," but an ideal womanhood, which cannot fail to appeal to our national sentiments. And her sober pronouncements on the present condition of our women and the future to which she so fondly looks will find many a hearty supporter throughout this country. "How often," says Miss Ghosal, "is a husband dragged down to the level of a brute, or raised up to a much higher plane of humanity according to the kind of influence his wife is capable of exerting. The ideal held before us by the sages of old is that the highest ambition of a woman should be to serve and satisfy her husband. The wisdom of this instruction cannot be too strongly emphasised. Not to satisfy the lower instincts alone, but to serve to develop and keep alive the higher instincts is the duty of a wife. The Rajput princess who closed her door to the husband, who had fled from the battlefield and thus dishonoured his name and country, served the duties of a true wife by refusing to recognize her husband in the coward. For a nation to be brave and noble and true, its women should be taught to be so first. The earthly rewards and punishments of meritorious or meritless men are to a great extent in the hands of the womenkind. So that national excellence depends on the culture and discrimination of women. Now-a-days the men of our country are full of patriotic ideas, but unless love for one's country and national feeling be instilled into the hearts of our women too, how can man alone be capable of earnest and sustained action? If the women of Greece had not been imbued with the love of their country and had not shown themselves ready to sacrifice their wealth of hair—woman's crown of glory—any number of Greek warriors could not have saved the country in its dire necessity."

We have not come across a more eloquent and a more faithful delineation of true womanhood, an ideal which every Educated Hindu must help the woman to attain. But the methods pursued for attaining the end have not always been effective or happy. As Miss Ghosal points out, in many cases our zeal has always got the better of our discretion; and the one mistake which we, in our youthful enthusiasm commit, is to educate our girls in the foreign tongue and instil into their minds foreign ideas, ideas completely inconsistent with their domestic surroundings and the hoary traditions among which they have been cradled from their infancy. In great many cases the seeds so unhappily sown have failed to sprout, or if they did sprout at all, the plants have been unhealthy. Without a clear perception of a goal, our methods and reforms will always be aimless and, at times, even mischievous. What the Indian public most needs is the clear perception of an ideal. The apparent apathy which many of our reformers so loudly deplore is not due to any failure to perceive the pressing needs of reform. It is the want of an ideal, and the consequent fear of being led into wrong paths that have made our educated men unwilling to move. Our reformers have not hitherto helped us much in this direction. But Miss Ghosal places before us an ideal of Indian womanhood, which all of us might strive to realise:

*** "We wish to see in our homes" says Miss Ghosal "true mothers and fathers, not merely progenitors of children. But shall our mothers be Indian mothers, with the inheritance of Sîta, Savitrî, Khana, Lilavati, Gargi and Maitreyi in their blood, or shall it be enough for them to be good mothers westernised? Shall our sons and daughters in their childhood seek delight from the beautiful tales of Ramayana and Mahabharata, or shall we be content to see their infant imagination draw nourishment from Eng-

lish fairy tales alone? Shall our fathers instruct their sons in western languages and western civilisation only, or shall they endeavour to make them true sons of India—firm of resolve like Rama, true-hearted like Nanak, brave like Pratap? * * The intrinsic worth of Hindu fathers, mothers and daughters in a Hindu household, is much greater than that of westernized parents and children,—provided they are truly such. It is impossible for any nation to be cosmopolitan. it must have an individuality of some kind,—and the more national and distinctive this element is, the more will be the gain in grace and dignity."

The scheme of educational course sketched by Miss Ghosal in the September number of the *Mahabodhi and the United Buddist World* is shortly this :—" The preliminary general education will coincide with the ordinary boys' schools up to the matriculation standard. To revive some of the decaying national arts and industries will be one of the chief objects of the institution, especially those that will be of daily use to the girls in their future domestic life—as for instance quilt-stitching."

Learning stone-moulds for domestic purposes is another useful accomplishment for girls.

Another old-world feminine art, Alipana or tracing designs in chalk and colors will be taught as a sort of pastime from the infant classes and later on there will also be classes for those who wish to learn drawing and painting. Lessons in singing and national instrument—the Sitar—will be given to everyone. Besides this there will be separate arrangements for those who wish to learn the Veena, Violin, Essaj, Harmonium or Piano.

Every pupil without exception will be taught the art of cooking,

Special lessons will be given in sick-nursing and as much medical training as is necessary for this purpose will form part of the curriculum.

The study of English as a language will form one of the main features of this institution, having regard to the three-fold claims of home, society and the individual.

No sectarian religious instruction will be given in this school. But the broad religious ideas and moral principles contained in the Gita, the Upanishads, the Puranas, the Hindu Epic poems and Buddhist Gathas will be inculcated by means of daily readings and recitations.

The old feminine institution of Vratas, or taking of vows and undergoing privations for a certain length of time for the attainment of some desired object will be adopted in this school with certain necessary modifications.

This adaptation will seek to profit by the physical and mental discipline resulting in such observances, and will not concern itself with the ritualistic portion. For example, one girl might take upon herself to be specially attentive and kind to servants for a period of six months, by studying and relieving their wants as far as lies in her power. Another might try to overcome some special weakness in her character, and so on.

Our national festivals, *i.e.*, the birthdays of great men or the dates on which some great national reform was instituted, will be observed as special holidays in this school. On these days various festivities will take place and the female relations of the girls will be asked to join in them.

The school will have a boarding department, and particular care and attention will be given to the physical and mental development of the boarders. Outside school hours there will be special arrangements for games and recreation. Some of these will combine amusement and instruction,—such as making *boris* (small pellets of *dal*), *kasundi* (a kind of chutney,) *navanna* (a mixture of new rice grain and fruit), *pithas* (a particular kind of pastry), etc., on the special days assigned to them in our domestic calendar, —so that they may have a feast-day to look forward to for every month of the year and more.

They will also be taught any suitable games for girls, that may be extant amongst the Mahrattas, the Guzrathis or any other Indian race—especially such as tend to promote the grace of the figure by due exercise of all the limbs.

It will be one of the principal aims of this institution to teach neat and well-ordered house-keeping.

Every grown-up girl will have to take charge of a little girl in order to train them to look after their younger sisters and brothers on their return home, or their own children in future.

As far as possible the teaching of all the classes will be entrusted to women, but for those subjects in which proficient mistresses are not to be found men-professors will be engaged. Only lady teachers will reside on the premises. Non-Hindus will also be admitted to this institution as day-scholars. But they

will only be taken as boarders if extra fees are given for special and separate arrangements.

"There might be a widows' home and orphanage in connection with the school conducted on the same principles as Pandita Ramabai's "Mukti" and "Sapada Sadan." The inmates of these homes would be helpful in many ways to the school itself. Hindu institutions like the 'Sakhi-Samiti" that have not been able to realize their idea of training and sending our girls as Zenana teachers for want of a suitable home, may also benefit by such a house wherein to lodge their teachers."

Such, in short, is the scheme of the proposed institution. It has been admirably conceived and worked out with a view to meet all possible objections, while the main purpose of the institution has not been lost sight of. It is one thing to have a complete scheme and an institution that can work it out satisfactorily. But how far the present circumstances will enable a large number of Hindu girls to avail themselves of the benefits of such an institution cannot be safely prophesied. In India, especially in this presidency, the school-going age of girls reaches its maximum at twelve, by which time they are invariably married, attain age in majority of cases and in many instances are already mothers. Hence our girls are apt to be drawn away from the institution and subjected to an arduous course of life, a life decidedly adverse to serious studies of any kind. This is a great disability and the question of female education is inalienably mixed up with reforms in other directions.

With a slight change, Miss Ghosal's scheme may be adopted for institutions in other presidencies. This presidency though second to none in point of collegiate education for boys, still sadly lags behind in the field of female education. A metropolis like Madras, with its men of light and leading, educationists and large-hearted philanthropists, cannot boast of a good school for Hindu girls. Nor has the Government, which maintains a model Arts College, thought it fit to maintain an efficient institution for girls. After the abolition of Vizianagaram Girls' Schools in this city, the sacred duty of educating the girls has been left to the hands of a few speculators struggling to eke out a livelihood. Those who are unwilling to send their children to Missionary institutions have no other choice than keeping them at home; and at home Education of any serious nature is absolutely impossible. We sincerely hope that our leading men, who fritter away their energy and money in many an unprofitable direction, will seriously think of the question of providing an efficient Hindu institution for girls, on the lines sketched by Miss Ghosal; and we are sure that Miss Ghosal will be glad to extend her co-operation and aid, should sufficient support be forthcoming.

EDITOR.

Traces of 'the Castes' in the Rig-Veda.

We saw in the previous papers how the various texts cited for proving the Caste-system to be of a later growth, prove only the contrary, and how the texts and the words in them are twisted and tortured and misrepresented. Till now, the arguments of those who assert the later growth of the Castes were weighed in the balance and found wanting; but, hereafter, we shall ourselves try if we can find out any traces of the existence of the Castes during the Vedic Period, *i. e.*, during the earliest period of which we have any record.

We shall first search for any light in the Vedas one after another, then in the Brâhmanas, then in the Upanishads, and so on. First in order, according to the Western savants, comes the Rig-Veda. In this Veda also, we have numerous references, in various Riks, to the several Castes, clearly indicating thereby that the Castes existed during that time:

1. गायन्तित्वागायत्रिणोऽर्चन्त्यर्कमर्किणः ।
ब्रह्माणस्त्वाशतक्रत उद्वंशमिवयेमिरे ॥

R. V. 1-1-19.

"The Chanters (of the Sáma) hymn thee, Satakratu, the reciters of the Richas praise thee, who art worthy of praise; the Bráhmanas raise thee aloft like a bamboo pole." (*Wilson.*)

The learned Sàyana understands by *Brahmâṅah* ब्राह्मणः Brahma and other Brahmins ब्रह्मप्रभृतयः इतरब्राह्मणाः

The Sage Yàska also has written the Nirukta for this Rik, and it runs as follows:

गायन्तित्वागायत्रिणः प्रार्चन्तितेऽर्कमर्किणः ब्राह्मणा स्त्वाशतक्रतउद्येमिरे ।

Here we have a clear and definite specification of the Brahmins and the names of some of the classes into which they are divided during a sacrifice. For instance, we have Gâyatrinas or Udgâtris, the Chanters of the hymns of the Sâma; the Arkinas or the Hotris, the reciters of the Rik, and the Brahmâ, the priest so denominated

in a sacrifice and the other Brahmins. Some scholars take objection to the explanation of the Gâyatrinas as involving the prior recognition of the Sâma-Veda. But with that we are not concerned here. Dr. Rotte contends that *Brahmânah* the plural of Brahman, has no reference whatever to Brahmins as bearing a share in religious rites, but implies only *Betenden*, utterers of prayer. But it is patent at the very first sight that this cannot be admitted, and Professor Wilson also confesses to the same effect.

The next extract is :

2. अप्स्वा अन्तरमृतमप्सु भेषजमपामुतप्रशस्तये ।
देवाभवतवाजिनः ॥ R. V. 1-2-11.

"Ambrosia is in the waters; in the waters are the medicinal herbs. Therefore, Divine (Priests), be prompt in their praise."

Sâyana interprets the word *Devâh* देवाः as ऋत्विजादयोब्राह्मणाः Ritviks and other Brahmins and this interpretation is authorised by the text in the Taittiriya-Samhita of the Yajur-Veda which calls the Brahmins as personally present divinities. ऐतेवेदेवाः प्रत्यक्षंयद्ब्राह्मणाः । Taittiriya-Samhita—5-6-2.

"These deities who are visibly (present) are the Brahmins." Hence, in this passage also we have a clear reference to the class of Brahmins. Passing on, we have,

3. इत्थाहिसोनइन्मदे ब्रह्माचकारवर्धनम् ॥
R. V. 1-5-29.

"Mighty wielder of the thunderbolt, when the Brahmà had thus exalted thee (by praise) and the exhilarating Soma juice (had been drunk), thou didst expel, by thy vigour, Ahi from the earth, manifesting thy own sovereignty."

Here we have again the word *Brahmâ* denoting the Brahmin so designated in the sacrifice. It does not generally mean a composer of hymns as some would have it, but indicates a special brahmin priest in the sacrifice.

Hitherto we have had references to the class of Brahmins only, but the next is a noteworthy passage as it enables us to distinguish the Brahmin as a member of the first order, from the military caste or the Kshattriyas :

4. यदिन्द्राग्नीमद्य: स्वेदुरोणे यद्ब्रह्मणिराजनिवायजत्रा ।
अतः परिवृषणावाहियातमथासोमस्यापिबतंसुतस्य ॥
R. V. 1-7-27.

"If adorable Indra and Agni, who have ever been delighted (with libations) in your own dwelling, in that of a *Brahmin*, or in that of a *Prince*, then, showerers of benefits, come hither from wherever you may be, and drink of the effused libation."

Sáyana comments on this as follows :

यजत्रायष्टव्यौहे इन्द्राग्नीस्वेदुरोणे स्वकीयेगृहे निवासस्थाने यत् यदि मदथः हृष्यथयत्यादि ब्रह्मणिब्राह्मणे अन्यस्मिन्यजमानेहविः स्वीकरणाय आगत्यहृष्यथः यदिवाराजनिक्षत्रिये युद्धेसहाय्यंकर्तुं आगत्यहृष्यथः अतः परिपरितोस्मात् हे वृषणौ आयातांहिआगच्छत ।

This Rik clearly refers to the first two castes viz., to the Brahmins by the word *Brahmani* and to the Kshattriyas by the word *Râjani* ; and since both the words occur in the same Rik, each denotes one caste as opposed to the other, and there cannot be any ambiguity in the meaning. The text also could not be twisted to mean anything else.

One more text from the First Ashtaka, and then we pass on to the 2nd.

5. योविश्वस्यजगतः प्राणतिस्पातिर्यो ब्रह्मणेप्रथमोगाअविन्दत् ॥ R. V. 17-12.

"Who is the lord of all moving and breathing creatures, who first recovered the stolen kine from the Brahmin."

The term Brahmana ब्रह्मण denotes here the Angirases who, we learn from Sáyana, were of the brahminical caste. We should not understand by the word Brahma, the first of the Trimurtis, for there are several passages in the Vedas which state the cows to have been stolen from the Angirases, and Angiras cannot be identified with Brahma. Hence the term is used to denote only a member of the brahminical caste, to wit, the Angiras.

We may compare with this the following Rik, in which also the word Brahmana ब्रह्माण is used to denote Angiras :

6. अनवस्तेरथमश्वायतक्षन्त्वष्टावज्रं पुरुहूतद्युमन्तं ।
ब्रह्माणइन्द्रं महयन्तोअर्कैरवर्धयन्नहयेहन्तवाउ ॥

"The Ribhus have fabricated thy car, Indra, the invoked of many, adapted to its horses; Twashtri has made thy radiant thunderbolt; the venerable Angirases, praising Indra with hymns, have given him vigour for the destruction of Ahi."

In the second Ashtaka we have :

7. चत्वारिवाक्परिमितापदानितानिविदुर्ब्राह्मणायेमनीषिणः ॥ R. V. 2-3-22.

In this Rik, which is already cited and translated in page 74 of the *Arya*, we have a clear

specification of the Brahmins as knowing the forms of speech. Again,

8\. बृहस्पतेअतियदर्यो अर्हाद्युमद्विभातिक्रतुमज्जनेषु । यद्दीदयच्छवसऋत प्रजाततदस्मासुद्रविणंधेहिचित्रं R. V. 2-6-31.

This Rik is interpreted in two ways by Sáyana, but he himself prefers only the first, viz.—

O! Brihaspati, born of truth, grant us that wonderful treasure of Brahmavarchas or Tejas, *the brahminical virtue or energy*, which should be longed after by *the brahmin* above all other desires; that Brahmavarchas which is accompanied by lustre and Jnána and which shines brightly among the Brahmins and that which invigorates its possessor with strength."

In this sense we have a distinct mention of the Brahmins as a class and also of the virtue or energy which is a peculiar characteristic of that class, viz., the Brahmavarchas.

The second meaning given by Sáyana is :

"Brihaspati, born of truth, grant us that wonderful treasure which should be deserved even by the generous, that (wealth) which shines among men; which is endowed with lustre, (is) the means of (performing holy) rites, and invigorates (its possessor) with strength."

Of these two meanings, the first only is preferable, as it is so interpreted in the Aitareya Brâhmana also :

बृहस्पते अतियदर्यो अर्हादित्येतयापरिदध्यात्तेजस्कामो ब्रह्मवर्चस कामोतीववान्यान् ब्रह्मवर्चसमर्हति द्युमदिति द्युमदिववै ब्रह्मवर्चसं दतस्मासुद्राविणं धेहि चित्रमिति चित्रमिववै ब्रह्मवर्चसी ब्रह्मयज्ञासी भवति ॥

Our last extract from the second Ashtaka is :

9\. ग्रावाणेवतादिदर्थं जरेथेगृध्रेववृक्षं निधिमन्तमच्छा । ब्रह्माणेवविदथे उक्थशासादूतेवहव्या जन्यापुरुत्रा ॥

R. V. 2-8-4 ॥

"Descend Asvins, like falling stones, for the purpose (of destroying our foes): Hasten to the presence of the wealth-possessing (worshippers), like vultures to a tree: Like two *brahmins* repeating hymns (be present) at the sacrifice, and come like royal messengers in the land, welcomed by many people."

This is a distinct recognition of the existence of the brahmin, not merely as the title of an individual superintending priest, but as implying a religious or priestly order or caste.

Coming to the third Ashtaka, we find,

10\. ममाद्विताराष्ट्रं क्षत्रियस्य विश्वयेर्विश्वे अमृतायथानः। क्रतुंसचन्ते वरुणस्यदेवा राजाविक्ष्टे रुपमस्यवव्रेः ॥

R. U. ३-7-17 ॥

Professor Wilson, translates this as follows :

"Twofold is my empire, that of the whole Kshattriya race, and all the immortals are ours: the Gods associate me with the acts of Varuna: I rule over (those) of the proximate form of man."

Only the first half of the Rik concerns us, and we will see from the commentary of Sáyana that the above translation is not correct.

क्षत्रियस्य क्षत्रियजात्युत्पन्नस्य विश्वायोः कृत्स्नमनुष्याधीशस्य ममेत्यात्मनोनिर्देशः द्विताक्षितिः सर्गभेदेनाद्वित्वापन्नं राष्ट्रं ममत्रसदस्योर्विशे सर्वे अमृतादेवायथानोस्माकं भवन्ति तथाराष्ट्रं प्रज्ञाश्चेत्यर्थः ।

The correct translation of the first part would be :

'I am born as a member of the Kshattriya caste and am lord of all mankind and my empire is twofold owing to the division of heaven and earth.'

There could not be a more positive indication of the existence of the military and regal caste than this, and so, content with this one authority in the third Ashtaka, we proceed to the fourth, from which we have already extracted a Rik.

Times out of number is the word ब्रह्माद्विटे 'Brahmadvit' used in the Rig-Veda, where in some places it means the hater of the Brahma or Veda, and in other places the hater of the Brahmins. One of such passages where it necessarily means the hater of the Brahmins is the following :

11\. किमङ्गत्वाब्रह्मणः सोमगोपां किमङ्गत्वाहु रभिशस्तिपांनः । किमङ्गनः पश्यसिनिद्यमाना न्ब्रह्मद्विषेत पुर्षिहोतिमस्य ॥ R. V. 4-8-14 ॥

"Why have they called thee, Soma, the protector of pious prayer? Why (have they called thee) our defender against calumny? Why dost thou behold us subjected to reproach? Cast thy destroying weapon upon *the adversary of the Brahmin.*"

The same word occurs in the immediately preceding Rik, where it is interpreted to mean the enemy of the Brahma or the Vedas, and hence in this passage it necessarily means the hater of Brahmins.

12\. The words *Panchakshiti* पञ्चाक्षिति, *Panchajana* पञ्चजप, and *Panchakrishti* पञ्चकृष्टि occur very frequently in the Rig-Veda, and are explained by Sâyana as the four castes, viz., the Brahmins, Kshattriyas, Vais'yas and Sûdras, together with the Nishâdas who form the fifth. For instance *vide* Rig-Veda, 1-1-14 and 5-5-26,

where the first of the three words occurs. Similarly, for the 2nd and the 3rd words, *vide* Rig-Veda, 7-2-10 and 2-5-22 respectively. I have cited here only one or two instances, but there are numerous passages in which these words occur in the sense given above.

13. In page 74 of the *Arya*, two Riks are extracted from the seventh Mandala, *i.e.*, the fifth Ashtaka, wherein it is shown that the word Brahmanâsah ब्रह्मणास: clearly refers to the class of Brahmins. Similar use of the same word is to be found in the following Rik also :—

14. ब्राह्मणास: पितर: सोम्यास: ।शिवेनोद्यावापृथिवी अनेहसा ॥ R. V. 5-1-20 ॥

Here, the word *Brâhmanâsah* is interpreted by Sâyana as "Oh! Brahmins!"

Now, we pass on to the sixth Ashtaka, where we have the most pointed reference to the first three Castes in three consecutive Riks :—

15. ब्रह्मजिन्वत मुताजिन्वतंधि योहतंरक्षांसि सेद्यतममीवा: । सजोषसा उषसासूर्येणचसोमंसुन्वतो अश्विना ॥
R. V. 6-3-16 ॥

क्षत्रंजिन्वत मुताजिन्वतं नृन्हतं रक्षांसि सेधममित्रा:। सजोहसा उषसासूर्येणचसोमं सुन्वतो अश्विना ॥
R. V. 6-3-16 ॥

धेनूर्जिन्वत मुताजिन्वतं विशोहतं रक्षांसि सेधममीवा: । सजोषा उषसासूर्येणचसोमं सुन्वतो अश्विना ॥
R. V. 6-3-16 ॥

Sayana's Commentary :—

1st Rik. हे अश्विनौयुवांब्रह्म ब्राह्मणं जिन्वतंप्रीणयतं ।
उतापिच धिय: कर्माणि जिन्वतं ॥ etc.

2nd Rik. हे अश्विनौ युवांक्षत्रंक्षात्रियं जिन्वते ।
उतापिचनृन् योद्धृन् जिन्वत ॥ etc.

3rd Rik. हे अश्विनौ धेनूर्जिन्वतं ।
उतापिच विशोवैश्यांश्च जिन्वतं ॥ etc.

Here, we see that almost the same words are used in each of these Riks. The last three quarters of each invokes the Asvins to partake of the Yajamana's Soma libations, along with Ushas and Surya, and to destroy the Rakshasas. The first quarter of the first Rik prays to the twin gods to make the Brahmins happy and also their works. The first quarter of the 2nd Rik similarly prays to the Asvins to make the Kshattriyas happy and also the warriors. Lastly, the first quarter of the third Rik prays to the twin-gods to make the Vaisyas happy and also the cattle. These Riks are very decisive by themselves. The reference to the three castes, viz., Brahmins, Kshattriyas and Vaisyas are too clear to be interpreted otherwise by any sort of twisting or torturing of words. A very similar passage occurs in the Yajur-Veda also, of which we shall speak when we cite authorities from that Veda. If each of the three Riks does not invoke the aid of the Asvins in favour of a particular Caste, there can be no necessity for three separate Riks. This one extract alone is quite sufficient to prove the existence of the Castes during the period of the Rig-Veda. Content with this one wonderful passage from the Sixth Ashtaka, we proceed to the Seventh, from which we shall give two extracts, one referring to the class of Brahmins and the other to the Kshattriyas :

16· यत्र ब्रह्मापवमानछन्दस्यां उवाचवदन् ।
ग्राव्णासोमे महीयते सोमेनानंदं जनयान्निन्द्रायेन्दोपरिस्रव ॥ R. V. 7-4-27 ॥

Here, Sâyana interprets ब्रह्मा as Brâhmana. In the immediately preceding Rik, the word ब्रह्मणा occurs, and there it is understood to mean either the Brâhmins or the Mantras, but in this Rik, no such ambiguity exists.

17. The second extract is :—

धनुर्हस्तादादानोमृतस्यास्मेक्षत्रायवर्चसेबलाय ।
अत्रैवत्वमिहवयंसुविराविश्वास्पृधोअभिमा तीर्जयेम ॥
R. V 6-7-27.

Sayana Comments on this as follows :—

मृतस्य क्षत्रियस्य हस्तात् धनुराददान: किमर्थं अस्मै अस्माकं क्षत्राय प्रजापालन समर्थाय बलायवर्चसे तेजसे बलाय सेनाय लक्षणायच धनुराददानोहं ब्रवीमीतिशेष:॥ etc.

It is clear that this Rik is repeated when the bow is taken from the hand of the corpse of a Kshattriya.

18. We now, lastly, come to that famous passage in the eighth Ashtaka or the tenth Mandala, which clearly proves the existence of the four Castes from the very beginning of Creation and which has been a very hard nut to crack for all those scholars who postulate the Caste-system to be of a later growth. The best solution they could find for this difficulty is to attribute the whole of the Purusha-sûkta to a later origin than the other parts of the Rig-Veda. In short, they all agree

in stating that this hymn is a later interpolation though they disagree in their reasons. The whole hymn is so very familiar to all, that we shall, without extracting it fully here, proceed to examine whether the conclusions of the Western scholars are tenable, whether there is even a tittle of evidence to enable us to entertain at least for a moment, the doubt that it is an interpolation. The very same Sûkta occurs in the Yajur-Veda also, but the arrangement of the verses is a little altered. R. C. DUTT says that

"This hymn was composed centuries after the Rig-Veda hymns were generally composed, as is proved by its language and by its ideas. It was composed after the Rik, the Yajus and the Saman Vedas have been separately classified (verse 9) and after the idea of the sacrifice of the human being (unknown elsewhere in the Rig-Veda) has found a place in the Hindu Religion. It was composed, as COLEBROOK states, after the rude versification of the Rig-Veda had given place to the more sonorous metre of a later age."

MUIR says that this Sûtra was

"Evidently produced at a period when the ceremonial of sacrifice had become largely developed, when great virtue was supposed to reside in its proper celebration, and when a mystical meaning had come to be attached to the various materials and instruments of the ritual as well as to the different members of the victim."

To say that this Sûkta is of a later origin, because it contains references to the details of ceremonial sacrifice, is not correct, for sacrifice appears to be the keynote of the Rig-Veda as it undoubtedly is of the other Vedas. There exist hymns in several places of the Rig-Veda which have sole reference to the technicalities of sacrifices, and such passages are so numerous that even a bare mention of them is not possible here. In short, it is said that the Rig-Veda itself was compiled to meet the requirements of the Hota, one of the chief officiating priests at a sacrifice. GOLDSTUCKER says that some of the hymns will hardly lend themselves to the purposes of sacrifice. Even if his statement be substantiated, there is no denying the fact that the major portion of the hymns refer to sacrifices more or less distinctly. To say that this hymn implies the sacrifice of a human being is very misleading, for a close examination of the Riks will reveal that the Purusha referred to is an imaginary being. It is simply a figure of speech, a metaphorical description, and we should not expect the metaphor to stand on all fours. As Mr. B. V. KAMESWARA Aiyar says :—

"A ruthless analysis of an expressive figure may go to strip many a beautiful passage here, as elsewhere of its intrinsic charm, may perhaps be indicative of a stiff-necked scientific spirit, but is certainly subversive of all good taste and generous criticism."

To judge it from its language to be of a later origin is equally wrong, because the flow of language may be due to the skill of the particular Rishi, to the nature of the subject and to a thousand other causes. As for Dr. COLEBROOKE's argument it was composed after the rude versification of the Rig-Veda had given place to the more sonorous metre of a later age, it is to be observed that this Sukta is composed partly of Trishtubh metre, and partly of Anushtubh metre. The same metre is employed in various other passages of the Rig-Veda, and if one turns the book at random, wherever he likes, he would in all likelihood find either of these metres used. Thus this 'sonorous metre' is scattered all through the Veda. R. C. DUTT maintains that this hymn was composed after the Rik, the Yajur and Sama *Vedas* had been separately classified, and this argument is based on the ninth verse of this hymn. If we examine this Rik in particular, there is not in it even the shadow of a reference to *the distinct compilations* of the several Vedas. The three words in the verse, viz., Richas, Sâmâni and Yajus, do not refer here to the several Vedas bearing the names, but to the respective texts and verses. Long before the codification of the Vedas into Rik, Yajus and Saman, these Vedic hymns were sung and were designated as Rik, Yajus or Saman verse according to their subject matter, the sacrificial purposes they served and other such peculiarities. They were all then styled under the common name of Trayi-Vidya. SAYANA also does not understand the words to refer to the Vedas. Further, it is to be observed that the plural form of the words is used. Lastly, to attribute this hymn to a late origin because it refers to the Caste-system, and at the same time to say that the Caste-system is of a later growth because no mention of it is made in the earlier hymns, would be arguing in a circle. It is against all canons of valid reasoning. Further, in the Charana-vyûha of Saunaka, who is himself one of the Vedic Rishis, the number of Richas in the whole of the Rig-Veda is counted and given, and from that we find that he has included this Sûkta also. YASKA, too, in his Niruktam, writes the Nirukta for this hymn also as:

सहस्त्रशीर्षाषोडशनारायणः पौरुषं आनुष्टुभंत्रिष्टुभन्तं
स्यिति ॥ गतोविनियोगः ॥

The last phrase *Gato-Viniyogah* is especially noteworthy as it means that the Viniyoga for this hymn is just the same as for the previous one. This clearly shows that this hymn is not an in-

terpolation, but on the other hand, it is in one sense a continuation of the preceding hymn.

This paper has already become long, and so, we must conclude it here. We have seen how there are references to the Castes in each and every Ashtaka of the Rig-Veda. Out of fear for the pruning knife of the Editor, only one or two instances are given from each Ashtaka, and we may be sure that a patient and impartial reader of the Rig-Veda would pitch upon innumerable passages that would convincingly show him the fact that the Castes existed from the very beginning of the period covered by the Rig-Veda.

In our next paper, we shall trace the Castes in the Yajur-Veda.

T. K. B.

Sankalpa or Determination.

The word *Sankalpa* is thus defined संयक् कल्पतेन इतिसंकल्प: that by which a thing is firmly resolved upon ; hence, mental resolve ; a solemn vow to perform an observance. The posture of making Sankalpa is the bringing of the two hands together, with the right palm over the left, and both placed on the right thigh. This attitude is indicative of vow-taking, amongst the Hindus ; for, whenever we take a vow, we are in the habit of emphasising our resolve by striking our right palm on our right thigh, which is only a succinct form of Sankalpa.

Every act of the Hindus is ordained to be performed only after making a Sankalpa, *i. e.*, a fixed determination to do such and such an act well and truly. As it is the nature of the fickle mind of man to jump from object to object and never to remain at the same place and object for any length of time, it is ordained that we should first make a fixed determination to do such and such an act well and truly, and only then attend to other things and objects. It is want of this resolution that is the cause of all the failures in our attempts. For, firstly, the forming of a strong resolution to do an act before beginning to do it, makes us apply ourselves very earnestly and zealously to its accomplishment, and consequently the act will sooner or later be well and truly done. Secondly, the cultivating of this tendency to form a resolution and not to swerve even an inch from it, till the act resolved upon is fully carried out, strengthens the WILL and makes the WILL-power in man strong, and indomitable. This is the object aimed at by all our religious acts and Yoga-practices. The strong WILL is the secret power possessed by Yogins and Mahâtmas, whereby they were able to bless and curse, and bring forth the instant fulfilment of those blessings and curses. This Sankalpa is the ladder that takes us surely and well to the goal of life. The reader is probably aware of the Smriti-text that one who goes about visiting shrines, paying obeisance to the Gods and bathing in all the sacred rivers and tanks, gets rid of all his sins and attains liberation. Again, it is said in the Smritis and Purânas that a pilgrim visiting a shrine and bathing in a sacred stream or tank, should first make a Sankalpa, and then give up his desire for a root, a stem, a leaf, a flower, or a fruit, which he generally likes best, if he wishes for the fruit of his pious acts adhering to him. What is the rationale of all these injunctions? A true pilgrim if he goes on leaving his desire for a root, a stem, a leaf, a flower, and so on, at every stream he bathes in and at every shrine he visits, would thus gradually get rid of his desires for almost all things in the world ; if one thus gets rid of all desire for mundane things, it is true Vairâgyam ; and such an one is sure to attain liberation, as there is nothing on earth which has a tendency to bind him to the earth ; for *Trishna* or desire is the cause of our rebirths in the world. Further, what is meant by the Sankalpam to give up one's attachment to a root, a stem, a flower, a leaf, an unripe fruit, or a ripe fruit, is that one should make the Sankalpa to cease to have, from that instant, any desire for the thing or object *in toto*, and not, as is now the practice, to leave off one's desire for a tamarind leaf, the flower of a fig-tree, the unripe fruit of a haboob-tree, and the ripe margosa fruit—things which a person would never like to possess or taste. What is intended by the Smriti-kartas is that we should train ourselves gradually to give up attachment to worldly tastes and possessions, one by one from the first act of thinking about them, touching them, seeing them, feeling them, and so on, to the final act of enjoying them. Thus, it will be seen that a true pilgrim who goes on thus getting rid *in toto* of one desire after another at every shrine he passes through in his pilgrimage, will in the end find himself perfectly pure and all good, fit and ready to be assimilated with the Great source of all goodness—GOD.

N. KRISHNASWAMI AIYAR.

A Testimony:—The *Philosophical Journal*, an American weekly, certifies that "the *Arya* is well edited and printed, and has a great work before it, *viz.*, the uplifting of the people of India, and it is in touch with the New Thought of this ever-advancing age."

Brahma Gita.—The second chapter being a pretty long one, its translation has been withheld for publication in the next issue.

Correspondence.

THE BEGINNING OF THE CASTE-SYSTEM.

DEAR SIR,—Anent T. K. B's remark that Castes must have existed even from the beginning of Creation, I wish to quote the following from the Srimat Bhágavata-Purána :

आदौ कृतयुगे वर्णो नृणां हम्स इति स्मृतः।
कृतकृत्याः प्रजा जात्या तस्मा त्कृतयुगं विदुः॥
वेदः प्रणव एवाग्रे धर्मोहं वृषेरूपधृत्।
उपासते तपोनिष्ठा हंसं मां मुक्तकिल्बिषाः॥
त्रेतामुख महाभाग प्राणान्मे हृतयात्त्रयी।
विद्या प्रादुरभूत्तस्या आहमासमीत्रियन्सखः॥
विप्रक्षत्रिय विटच्छूद्रा मुखबाहूरु पादजाः
वैराजास रुषाज्जाता य आत्मा चारलक्षणाः

(11th Skandha, 11th Chapter, Slokas 9 to 12).

"In the beginning in the Krita-yuga, the Varna of mankind was known as Hamsa. From their congenital nature itself, all men were perfectly fit for spiritual knowledge (having done in earlier births whatever needs be done for such purpose). In that first Yuga the Veda was Pranava alone. I was worshipped as Dharma of the Bull-form. With one-pointed devotion, the stainless Humanity worshipped pure *Me*. In the beginning of the Treta-yuga, from the Prána of My Heart, the three Vedas came out. Then from the said three Vedas, I became the Yajna of three forms (Hota, Udgâta and Adhvaryu). From the Vairája-Purusha's Mouth, Hands, Thighs, and Feet, were born Brâhmanas, Kshattriyas, Vais'yas and S'ûdras, characterised by their respective acts and qualities." It is clear to me that till the Supreme further limited Himself out of His Grace as Yajna in the Treta-yuga, the four Caste-divisions did not arise among men.

Coimbatore. T. SADASIVIER.

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PARVATIPARINAYA AND THE AGE OF BANA.

SIR,—I have been very much surprised and almost amused to read the article on "Parvatiparinaya and the age of Bâna" contributed to your September number by Pandit S.M. Natesa Sastri. I was induced to read through it on hearing a friend of mine expatiating over the merits of *Parvatiparinaya* who quoted the Pandit as his authority. If the eulogy had come from a person who has no reputation for learning such as the Pandit has, I should hardly have thought it deserving of a contradiction. As it is, the very fact that the Pandit's extraordinary claims on behalf of *Parvatiparinaya* have been allowed to appear in your journal, is sufficient proof of its being likely to mislead many to whom the original may not be accessible.

Very recently it was well written by a learned friend of mine: "Bana's powers at dramatising appear to be very meagre. His *Pârvatîparinaya* gives us a very good instance of the kind of play we may ascribe to him—a flat and dry exhibition in dialogue form of the incidents of Kâlidâsa's *Kumarasambhava* without any the least dramatic interest. Bana himself was very wise in not having attempted any further dramatising." Compare with this the Pandit's startling assertion, "No other Sanskrit drama can approach this little one of Bana's in its completeness of arrangement, in the abundance or depth and in the beautiful delineation of characters as suited to the occasion." Or again "in the drama before us the poet charms us with a most natural and melodious flow of sweet words."

It is a mystery to me what has induced the Pandit to burst into this paroxysm of praise. I have grave doubts if any one who can lay claims to even a superficial acquaintance with the chief works of Sanskrit literature, will subscribe to a fourth of what the Pandit claims for *Parvatiparinaya*. It is, in fact a very mediocre production, marred by many blemishes. A few instances will bear me out fully. Here is one to prove how poor *Parvatiparinaya* is in natural conceptions. Himavat and Mena are conversing about the marriageable age of their daughter Parvati; and the former says "Her expansive breasts, still expanding as the opening buds, find not sufficient room in the bosom of the long-eyed girl to allow of their growth ; and in her slender waist appears a thin streak of golden hair....... Listen, my dear. This is not all. The more the expansive breasts of the tender-bodied girl grow in size the more does my body become emaciated."

(Act I, st. 14 and 15. From Mr. Ratnam Aiyar's translation.) What an absurd, out-of-taste, indecorous and unnatural description! Here indeed is a beautiful delineation of the father in Himavat! For how in the name of goodness did he observe the thin streak of golden hair in Parvati's slender waist! Did she stand naked before him to convince him of her marriageable age! And the proportion of the swelling of the daughter's breasts to the declining of the father's body! What other Sanskrit drama indeed can approach this little one of Bana's! This is quite a crowning feat of irony! One more instance will convince this is no mere slip. Rati lamenting the death of her husband is described as उन्नतस्तनी (of swelling erect breasts—Act III st II.)! How appropriate is this to the occasion!

The fact of it is that Bana should have written this while quite young, fired perhaps by Kalidasa's Kumarasambhava; and quite correct is Mr. Ratnam Aiyar in saying Bana 'might have abstracted' (I will omit *might have*) "freely from Kalidasa's fertile poetry whatever he wanted for his drama." (Introduction to *Parvatiparinaya* p 5). To Kalidasa indeed Bana is indebted for the greater portion of any beauties in his play as regards both thought and wording. Compare for instance the descriptions of what followed the death of Cupid, as given in *Parvati*: Act III st. 9 and *Kumara*: Canto III st. 67 and st. 68. It is unfortunate that in paraphrasing Kalidasa here, Bana has suppressed two exquisite similes; and some change perhaps it may be pleaded to be! Compare again *Parvati*: Act II st. 4, Act III st. 6, and Act III st 14 with *Kumara*: canto II 41, 42; Canto III. 35, and Canto III 76. There are also many stanzas which Bana has paraphrased into very weak prose, such being the description of Siva's penance and its end.

For these reasons *Parvatiparinaya* can be assigned only to the third class of Sanskrit plays; and nobody I should think, though this in no way detracts from the poet's greatness otherwise, need feel sorry for not reading it. Nor do I doubt that but for the great name of him to whom it is ascribed, the play should long ago have been consigned to oblivion. This has been the opinion of scholars from very early times. Bana was a great scholar but no poet. Thus Bhoja one of our greatest authorities—has so declared it in his *Sarasvatikanthabharana*. I wonder what the Pandit means by praising *Parvatiparinaya* in words which place it even above Sakuntala or Ratnavali. Perhaps he was misled by the fact that the play was once prescribed as a text-book for the First Examination in Arts. But surely it cannot be claimed that our University has great reputation for choosing texts always from the highest literature in the vernaculars (Sanskrit having shared the same fate till now)* I wonder again what the Pandit means by saying that "at last the Hindus in southern India have recognised the superiority of Bana's work, and *Parvatiparinaya* is now read in every village where Sanskrit is read"; for hardly a dozen, I should think, will be found having read it who had not to read or teach the same for an examination!

In fact the entire tenor of the article is disappointing. The Pandit would have done better if he had substantiated his opinion by a careful analysis of the play, and given us proof of its excellence. As to the description of the house and surroundings of Himavat, of India's council, Parvati's penance and Siva's wedding," I should say not that it "are (!) extremely natural and simple" but that it is common-place, yet good as an exercise. Besides I should like to know some of the verses which prove Bana's "melodious flow of sweet words." The following at least, taken at random cannot be one of them:

हैमवते कटकतटे शशाङ्कचूडामणि स्तप स्तनुते ।
यत्नेन येन केनचि द तुप्रणयि स पार्वत्याम् ॥Act.II-4

Are there half a dozen Arya stanzas in the play better than this? Perhaps the Pandit will say that to him *Parvatiparinaya* is as good as he calls it; but an opinion is best when it is based upon reasons.

I do not of course wish, nor expect to rise into fame by quarrelling with the Pandit. I only wish to state that his estimate is far from being correct. I may also beg permission to say that the article promises more in its title than it really gives. Looking at the denomination 'PARVATIPARINAYA AND THE AGE OF BANA!' I thought that some original researches based upon the evidence of *Parvatiparinaya* were made known as to the time in which Bana lived. But apart from giving the ordinary date assigned to the poet (with a reference to *Sarangadharapaddhati* which had it been fuller, had been more useful) I find nothing in the article (and no continuation is promised) except some anecdotes of the poet's quarrel with his father-in-law—

* *Parvatiparinaya* itself may be cited in Sanskrit or *Balaramayana* or *Apastamba sutra* or *Manusmriti*; and *Kundalata in Malayalam* or *Chulamani* (prose) in Tamil, or *Lives of the Telugu poets* in Telugu.

whose connection however with the age of Bana I cannot fully realise.

The article came to me as a sad disappointment of what I expected from Pandit S. M. Natesa Sastri, and you will excuse me, Sir, for stating my opinion candidly and trying to warn those who may be misled by the article.

M. KRISHNAMACHARYA.

Educational Notes.

Professor SATHIANATHAM has always evinced a great deal of interest in the educational problems of this country; and on matters educational he has invariably something suggestive to remark. In an article, in the recent number of the *Kayastha Samachar*, entitled "Education and Culture in India," the Professor criticises the misleading talk about "Education on Eastern lines." "There is no doubt," says the Professor, "such a thing as education on true lines and false lines, but education on Western and Eastern lines has strictly speaking no meaning. In our patriotic ardour we may desire higher education on oriental lines, but our patriotism should not be allowed to override truth. Are there two ways of presenting the truths of Astronomy or Mathematics or Physics—an Eastern and Western way? Can we regard the *law of gravity* as having an oriental or occidental aspect of it?" No one would say that any such rational distinction is possible. Scientific and mathematical truths are truths everywhere and for all times. If we do not care for the law of gravity, gravity will take care of us; and the Sages of the East, whatever their spiritual advancement or philosophical insight, did not carry their research far enough into the physical aspects of this universe. But is that the sense in which the expression, "Education on Oriental lines," is generally used by those who invented the phrase? Do they mean by it that we must go back to the system of Ptolemy and Albategnius in Astronomy, or hold fast to the theories of the physical universe found in our ancient systems of philosophy? It is true that there has been a good deal of futile discussion on the desirability of imparting higher education through the medium of vernacular languages. The idea that translations of modern scientific and other works of Europe can be brought out and that the highest achievements of the Western civilisation can be presented to the people of the East in their vernacular languages is as impracticable as it is absurd.

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We understand by "Education on Oriental lines" not the views set forth by the Professor, but an education which, while imparting the best of the West, will yet preserve the national culture, the better part of the national sentiments and characteristics, essentially unimpaired. We mean by it an education which while broadening the intellect and culturing the other faculties, will yet leave the Hindu a Hindu. The tidal wave of the new education is washing away indiscriminately things good and bad. It is this idea which is manifesting itself in the present day protest against the prevailing system of education. But an objection to the spread of Western science and Western thought it is surely not. The national sentiment, which is a novel feature of these days, has no meaning, if it is all a cry to go back to the days of pristine simplicity, not only of thought, but also of practical life. It is impossible in these days. It is undesirable from the point of view of higher culture.

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We are in perfect accord with the Professor, when he advocates the pursuit of higher education. "Every defect in Indian character," says he, "every draw-back in Indian Society, every ugly symptom of the transitional period in India, is ascribed to higher education." This is true. And the utterances of the Parsi Knight in the House of Commons is only another instance of the strange confusion of thought prevailing and the bad logic so often requisitioned to support an untenable position. The cry against higher education, happily not wide, has its origin in the economic condition of this country. Educated men have begun to see that the welfare of a nation depends upon the industrial prosperity. Competition with Western trade means, a great degree of technical attainments. And hence the prevailing cry for technical education and against the higher education which they see can only open the gates for Government posts or the humbler profession of a school-master. But these men fail to see that technical education means a certain amount of culture, a certain degree of intellectual training, without which technical education will be a failure. Arresting the spread of higher education, for the sake of technical training is a most suicidal step. It is arresting intellectual activity. It is something like the action of Kalidasa's wood-cutter, who having got up the tree was vigorously felling the trunk.

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The Professor's remarks with regard to lack of culture in the modern educated Indians have some truth. "If we are asked," says he, "what is the

difference between an average educated Indian and an average educated Englishman, we would say it consists in culture. The writer was very much struck when he was in America in 1896 with meeting young men who were trained for purely business purposes exhibiting this quality of culture. In America the nation is too busily engaged in making money to allow their young men to devote much of their time to higher studies, and yet these young men could converse most intelligently on the subject of American poetry, or American fiction, or American Art, and describe with ease the latest Scientific invention. This element of culture we notice in a still more remarkable degree in England in the middle and upper classes."

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The Professor accounts for it by the absence of home influences and the ignorance of women. This is certainly one explanation. But only one of many. The Indian spends the best part of his youth in the study of a foreign tongue. He has little or no time for the study of his own vernacular literature; and modern education decidedly discourages such studies. Take the Pandits of old, a class which, we are sorry, is fast disappearing. Their erudition and their culture are something gigantic for a young man of these days. After taking his degree, our young man on whom the educational system weighed for years so heavily, recoils from books, and the result is what we see in these days. There are, however, good many exceptions. If the American youth can talk intelligently of American Art, Fiction and Poetry, there are Indian graduates who can appreciate Valmiki, and Kalidasa, or discuss Indian lore and Indian art with great ability.

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The Professor's concluding remarks call for some notice. "English Education," says he, "has done great things for us, but we are afraid it has not affected much the inner life of the nation. There is such a glaring incongruity between thoughts and deeds, between public profession and private practice." This sounds remarkably like the platitudes of a class of Indian Reformers who would see their aspiration realised in a day. With advance thinking and a social system but slow to evolve, incongruity must exist. Incongruity exists in the life of all nations. It cannot be set down as a defect. We first feel the incongruity, because we have begun to think differently, and no society is so pliant as to yield to every advance thought. We have always held this charge of incongruity a meaningless accusation. For, progress means this removal of incongruity.

Voice of Sarada.

BOOKS RECEIVED.

We beg to acknowledge the receipt of the following books. An exhaustive review of them will appear in our next issue:—

Ideal Gods and other Essays and Poems, by W. M. Sharpe, M. D.—Hy. A. Copley, London.

The Seven Creative Principles, by H. D. Butler.—The Esoteric Publishing Co. Cal., U. S. A.

My experiences and Observations, by Gokulanand P. Varma.—Khadga Vilas Press, Bankipore.

Prithula, (Tamil) by C. R. Srinivasa Aiyangar, B. A., V. N. J. Press, Madras.—Satakopachari & Co.

Herbert Spencer's Education, Part I, A Tamil Translation, Edited by V. P. Subramanya Mudaliar, G. B. V. C.—Albinion Press, Madras.

PERIODICALS.

The Mind.—Perhaps there is no other country in which legends so much abound and are cherished so much by a people as in India. Ancient Greece comes only next to this country. However absurd these legends may be to a modern young man, a deeper study will always reveal a spiritual significance underlying the grotesque fables. Mr. B. O. Flower, in the September Number of the *Mind,* discusses the spiritual significance of "the Flying Dutchman." This legend, "borrowed in part from the ancient mythology of the Norsemen, belongs to the fifteenth and sixteenth centuries, that stirring period when western Europe was awakening from the lethargy of the Middle Ages, and when the wondrous stories of daring navigators, who had found a new world, were being circulated throughout maratime lands." The legend in brief is this. A daring captain made ineffective attempts to double the Cape of Good Hope in order to reach the treasures of the Orient. But having successively failed, he swore a dreadful oath that he would double the Cape even though it took eternity; and Satan condemned him to sail the main until the judgment day, "in a phantom craft whose blood-red sails and black masts should everywhere be the heraed of doom to the ill-fated vessels that came within its wake. The genius of Wagner made this legend an instrument in his hands for inculcating the lessons of "the redemptive power of pure, unselfish love—love such as is nowhere in human life found in greater beauty or fulness than in women." "And love," says Mr. Flower, "is the supreme lesson of ages; the great central truth upon which the rise of man and of civilisation depends." This article is followed by a very suggestive one "Golden Silence," by Mr. Axel Es. Gibson. The latter part of the nineteenth century, with its peculiar political and commercial activity was essentially an age of blatant professions and vulgar swagger; an age in which every man found himself charged with a mission for

his fellow-beings. And never was the power of speech so much in requisition as in the last years of the past century. This tendency to harangue has, however, not been in the wane. "Mediocre people," says Mr. Gibson, "mistaking sound for light, always clamour for speech. Only nobler souls can discern the power and usefulness of silence. Buddha, Pythagoras, Jesus, Luther and Wesley were not orators. They lectured in "Short-hand", formulating their sentences in a cable code decipherable only through the "vision of the heart." "They who have ears may hear";—in other words, "those who have the key to my cipher may read my message." Over much speech, says Mr. Gibson, is a fruitful source for the dissipation of energy, which leaves man worse for the exercise of the faculty. The ancients were always very sparing in their speech. "Hence their calm, dignified, epitomized speech and action." Hence the inspiring nature of their poetry, philosophy and art. Mr. Gibson's denunciation of the speechifying tendency of the age is complete. Its evil effects are many and varied. The least of which is its demoralising tendency. "Through speech," says Mr. Gibson, "energy is dissipated. Aimless speech is terrible drain on man's vital and spiritual powers. Every word liberates a momentum of vital energy that reacts on the speaker from the mind of the listener; and, as reaction introduces no qualities other than those contained in the original action, so a word of falsehood, passion, or hate will fling its malignant force back into the soul whence it came, blurring and delaying, if not preventing, the moral and spiritual evolution of the individual.......We talk too much! Man's message is in his character, not in his words. Not in the quantity, but in the quality lies the strength of speech. The world's greatest and most influential speeches have not been the longest ones......We all have read of Tennyson's historic visit to Carlyle, lasting five hours, during which neither of them broke the silence. Their lips were silent while their souls communed."—Among other articles of interest in this number are "Thoughts on the Unknown" by E. Wollaston Moody, "the Secret of Power," by Charles Brodie Patterson, "The Church of the future" by Adelle Williams Wright and "Memory and impressions" by Alwyn M. Thurber. The strange story of "Mata the Magician" is continued.

The Arena.—Recovery of Jesus from Christianity.—If the nineteenth century witnessed the completion of the degeneration of Christian religion, the beginning of the twentieth century opens with a fair prospect of reclaiming Jesus from Christianity. The sorrows of Christ are, indeed, many. If the Sage of Galilee had lived to see his religion, as preached and practised in these days, he would have been amazed and pained to find that his name should have been used to perpeturate the very principles he condemned that, "just as the Bible, in spite of its republican spirit, has so often been used in the defence of kings so now the Gospels despite their communistic tone, have likewise become a powerful instrument for the protection of richer classes, when confided to the hands of mitred sophists who understand how to transform the greatest book of Socialism into the meanest defence of property." The feeling that the teachings of Christ have been perverted, misrepresented and misunderstood is steadily gaining ground, and many modern interpreters of Christian religion, who find the Christian world this day no better than the pagan period of nineteen centuries back, are trying to reclaim Christ from Christianity. "The religion of Jesus came into this world," says Professor George D. Herron in a brilliant article of his with which the September number of the *Arena* opens, "as an appeal from authority to life. It was an elemental and inclusive revolt against priestly and governmental ordering of life by that which was external to itself. The revolt struck so deep that it was more than a revolt; it bigot a radicalism of soul that treated authority with a kind of divine contempt, and sometimes with a child—like loftiness of unconcern. The over-flowing divinity and abundance of life, the open and unavoidable presence of the secret place of the Most High at every step or turn, the will to love in each man as his sole law and God—this was the faith of Jesus." But this pure faith, which at once recognised the divinity of man and repudiated every kind of authority, has undergone a remarkable perversion. "The apostles did not understand Jesus, so he himself was always saying, nor his conception of the divinity of life, nor his matchless faith in liberty and free individuality. Even Paul, who so strenuously stood out against the apostles for his own liberty, could not be satisfied until he had forced the idea of Jesus into the mould of decadent philosophies that made life the evil to the overcome, instead of the vision of God to be trusted and rejoiced in ...The innocent legends which naturally grew up about Jesus, in the mystery with which the atmosphere of the East always palpitates, were vested with official authority; and Jesus the teacher and interpreter of life became the ecclesiastical wonder-worker...The Christian way lost that early spiritual fascination, that brave adventure of faith, that moral chivalry, that aspect of heroic quest which hurried men from land to land on winged feet and made the universe a romance to the soul. Instead it became a coercive and menacing faith—the enforced acceptance of the stoic theology and the decadent philosopoy a dying era; it became enforced under threat of loss of soul and wrath of God—the official tradition of the church concerning Jesus' personality... It has wrought by the brute principle of authority, which is the negation of the free individuality that Jesus set forth as the sole reality of the universe. That which was atheism to Jesus became the orthodoxy of Christianity and the foundation upon which it built its faith and institutions. And the essentially atheistic organisation of Christianity remains to this day, to darken the understanding of men and blind them with unfaith in life, which is the supreme atheism, of which atheism Christianity is the supreme teacher." The faith of Jesus was, however, seen clearly by some. Fathers like Ambrose and Augustine, apostles like Francis of Assisi and Bernard of Clairvaux, prophet-statesmen like Savanarola and Wyclif, did not fail to grasp the great, deep, truth

of Christianity. In their hands, it was a "spiritual leaven, precipitating struggles for spiritual liberty and common property." But the teachings of such apostles had never a free course. The vested interests were too strong for them and the perversion of Christianity was complete. Professor Herson supports his position by indisputable facts from recent history. It is the Church that supported the recent wars of greed and massacres. "The English pulpit created and sustained the public opinion which the English Government needed in order to commit one of the blackest crimes in the history of nations. It was from the American Church that the Government received its backing when it became the betrayer and assassin of the liberties of a confiding people. The same Church is urging this same movement upon a policy of blood and revenge in China, where the people have revolted at the wrongs visited upon them in the name of Christianity by its capitalistic and Governmental employers.... And the infidelity of Christianity to Christ is further manifest in the almost unbroken opposition of the Church to the movement of labour for economic freedom, and also to the further extension of the self-governing idea of Jesus in politics or society," The work that lies before all true Christians is therefore, the recovery of Jesus from Christianity. "There is a sense," says the Professor, "in which Jesus will have to be forgotten in order that his truth may be remembered. He will have to throw his name away, in order to breathe into us his spirit of infinite daring ; he will have to pass through our doubts, in order to lead us to his faith in life ; he will have to cease to be authority, in order to become our teacher ; he will have to lose himself in order to save us with his idea ; he will have to forget his cross, and make no claims because of it in order to become our brother." And every word of these noble utterances we most heartily endorse. Jesus to an educated Hindu is certainly the Jesus of Professor D. Herron, and not the Jesus of modern Christianity, and we, while acknowledging the greatness of the man Jesus and the breadth of his teachings, have always given modern Christianity its true worth, and the modern apostles of the religion their true place, a class of bread-winners in the name of Christ. We most heartily welcome this purifying tendency to reform Christianity and when it is accomplished, our Christian brethren will find that there is nothing to differ from the great teachings of our Sages, that the fundamental principles of all religions are the same, that the truth which underlies all may well be the common ground on which humanity might stand in one great fellowship.

The Star of the Magi.—The September number of this Astrological Magazine, in addition to very valuable astrological notes, contains much matter of general interest. The opening article is on "the History of early Freemasonry in France and the rise and progress of the Martinist order." It is in every way an instructive study, giving a short sketch of the secret societies of France down to the expansion of Martinism. The Heliocentric section contains the usual record of prominent features of world's current history and heliocentric phenomena. In the editorial section there is a short article entitled "Eddyism Exposed." This gives a short biographical sketch of the life of Mrs. Eddy, which, by the way, is much too romantic, the lady having been married to no less than four men, the last of whom is her footman, servant, man of all work, &c. Mrs. Eddy's Christian Science is denounced by Frederick K. Peabody, "as a sham and a fraud and an imposition from beginning to end, in that it falsely pretends to be a revelation from God and communicated directly to its founder, Mrs. Eddy." It is remarkable that God should have selected a woman with such antecedents as Mrs. Eddy. to reveal his truths to mankind! The world has not come to that. And Mrs. Eddy must explain her life, before she can profess to be the chosen of the *Divine*.

The world's advance—thought and the universal Republic.—This interesting, little Magazine has always some strikingly beautiful ideas to give to its readers. Here are some of them culled from the Key-thoughts, by Lucy A. Mallory, in the August number just to hand :—"The tyranny of Government hurts those the least who understand self-government. The people who want to do away with all government are those who need to be governed the most; for they are the least able to govern themselves." "A teacher loses control over his pupils, just in degree that he fails to control himself. It is the harmony that the teacher cultivates in himself that teaches the pupils. Harmony of being will accomplish what the most eloquent speech cannot do without it." "Futile dreams are those of the past. The real lives in the now. The dreamer who is of use dreams ahead. Dreams of the past are too often nightmares projected into a progressive age to frighten people away from new and better things. The pessimist ever dreams of the past." "Pure life is a unit. On the down grade, life tends to separate more and more; on the up grade it tends to unify until it becomes One. Life, like light, is a unit at the centre, and it diffuses in separate rays at the circumference."

The Philosophical Journal:—This is an interesting weekly, edited and published by Mr. Thomas G. Newman and devoted entirely to New Thought. The issue before us contains much instructive matter. "How spirits communicate" is an account of the interview by the representative of the *Boston Herald* with Dr. Richard Hodgson, the Secretary of the American branch of the Society for Psychical Research. Dr. Hodgson's statements and explanations of spiritual life, after death, are authoritative expressions of one, who has laboured long in this field of research. We would refer to another interesting article, "Blind force at random," by Mr. W. J. Cowen. It is a refutation of materialistic view of life. The opinions of the writer are summed up in one paragraph :—The subject, "Materialism, or the blind force working at random," should be changed to "Spiritualism, or the key to truth, light and

knowledge." Materialism deals with the present and the past; Spiritualism treats of the past, present and the future life of human race. Materialism treats of matter as matter only. Spiritualism treats of the original forces of nature governing and directing the cosmos. Spiritualism is a grade higher than materialism, a step upward into the brighter realms of knowledge. Materialism may satisfy the mind for the present, but the spiritual nature of man craves food which cannot be supplied by materialism. This craving for more light, a more definite knowledge of life and its governing forces, for something which shall suit the spiritual tastes of man, is satisfied by Spiritualism, the science which treats of life, which treats of the future condition of man, and which explains the problems pertaining to the spiritual forces of nature.

The Kayastha Samachar.—The September number of the *Kayastha Samachar* opens with the brilliant reply of Mr. Bishen Narayan Dar to Mr. Sapru's criticism of Mr. Narayan Dar's paper on Foreign Travel in "the Indian Social Reform." Mr. Sapru urged in his criticism that men should act up to their convictions and "not barter their rugged individuality for a doubtful expediency" like Prayaschit, that if a man does not believe in caste, or the efficacy of Prayaschit he must openly defy society, should his entrance into it depend upon Prayaschit. Mr. Narayan Dar replies with overwhelming and convincing force:

"I accept this argument in its entirety." say Mr. Narayan Dar. "But the conclusion does not necessarily follow that Prayaschit is an objectionable institution at all times and under all circumstances. What is not generally borne well in mind is that a man's being true to his convictions, does not prove that his convictions are true. We admire the courage and devotion of those who died for Charles I, but we blame them for their misguided zeal and condemn the cause for which they died." Mr. Narayan Dar does not hold that a man must make a sacrifice of his conscience for the salke of society; and when he advocates Prayaschit, he does not plead for an immoral practice. But Prayaschit is only "an expedience with a vengeance," says Mr. Sapru, a condition which serves to perpetuate a strange contradiction between public professions and private conduct, between private knowledge of accepted breaches of social rules and a public parade of ancient conservatism. This charge to be effectually met, must lead Mr. Naryan Dar to a detailed discussi on of the sphere of liberty of an individual in a society with regard to his social conduct. The fact is, in our enthusiasm for a cause, we always forget certain elementary truths which would help us much to realise the true position. Every Society is maintained by an observance of certain general rules tacitly understood by its units, though not explicitly stated. Every member of the society is given a certain freedom of action, beyond which he may not go. But no one has a right to openly revolt against conventionalities, and yet demand and claim an entrace into its fold; and in all cases there is no higher tribunal to appeal to than "public opinion" in whatever form it may be expressed. Let those who would revolt against the conventional demands of a society, be out of it, just as a member of any Literary Society who cannot any more conform rules retires from it. But it is absurd on that account to denounce the Society or call upon the world to admire his valour, his conviction, or his "rugged individuality." We agree with Mr. Narayan Dar in his opinion that a man who is in the society, helping his associates, to higher planes of thought and action, does a greater good, than one who carried away by his own enthusiasm, cares more for the recognition of his "rugged individuality" than for the progress of the society, in which he demands an admission, but whose rules of conduct he would persistently violate.

The Indian Review.—The New Century, like the New year, has made men all over the civilised world take stock of the past and forecast the future. The "looking ahead" has varied, according to the temperaments of the writers, from a dismal, discouraging portrayal of the future, like that of Cardinal Vaughan, to extremely optimistic prophecies, like those of Mr. H. G. Wells, his "Anticipations," in the issues of *North American Review*. "Twentieth Century Politics", by Mr. Sidney Webb, in the October number of the *Indian Review*, is yet another instance of the prevailing fashion to forecast the coming events, but devoid of rich imagery and breadth of vision so characteristic of this species of prophetic literature. "The leading feature of the home politics of the Nineteenth Century, says Mr. Webb, "particularly between 1820 and 1873, was the liberation of of the individual from artificial restraints, whether feudal or fiscal, legal or religious, social or intellectual." The twentieth century will, in his opinion, be "dominated by the idea of compulsory maintenance of the standard of life"; and the chief instrument of raising the standard wlll be "the enforcement of a National Minimum, made possible by an enormous extension of Local Government, based on a comprehensive system of conditional Grants-in-Aid," as, for instance, "a National Minimum Sanitation," "a National Minimum of Education," "a National Minimum of Leisure and Recreation, and a National Minimum of Wages."—"The Late Amir of Afghanistan," by the Editor, gives an interesting resume of the life of a remarkable political personality. Other articles of interest in this issue, are. "Plant Diseases and Agriculture" by C. A. Barber M.A., "Stephen Crane and His Work" by Miss. K. M. Begtre, "Literary Criticism in the Reign of Victoria" by K. B. Ramanathan M.A., B.L., and "The Bombay Land Revenue Act," by Srinivas T. Dravid B.A. L.L.B.

The Theosophist.—The October number of the *Theosophist* opens with the usual "Old Diary Leaves" of Colonel Olcott and also a short exposition of the outline of the teachings of Theosophy by the same writer. A very interesting summary of the discussion in the Adyar Lodge on the Forgiveness of Sin, gives the various views as found in the four great religions of the world. Miss Palmer gave the Christian view of Forgiveness; Dr. English, the Buddhistic view, in which he said that the idea of Forgiveness is

not found, but only the ways and means of liberation from the thraldom of sin; Miss Weeks showed that there was no Forgiveness in Zoroastrianism but only expiation; and Mr. G. Kristna Sastri gave a very good exposition of Hindu doctrines concerning Forgiveness. Among others of interest, in this issue, are "the Astral Body" by Mr. S. Stuart, and "the Pastorals of Israel" by Mr. W. A. Mayers.

The Dawn.—The October number of the *Dawn* contains many interesting articles. Pandit Kedarnath Vidyabinode continues his scathing criticism of Prof. Maxmuller's views on Durga, Siva, and Kali in their exoteric aspects." Mrs. Besant's "Hindu Woman, an Incarnation of Spiritual Beauty," an article which appeared in the *World* newspaper of America, is a highly interesting paper, which, so far as it goes is a very sympathetic, and yet an impartial, presentation of Indian womanhood. Mrs. Besant closes the article with an interesting statement, which we quote *in extenso*:—"It may be asked whether the Hindu type of womanhood is one that is desirable to spread among Western nations. The answer may be made that such spreading is impossible. That delicate, gracious sweet and tender type, with its gentle courtesy, its serene dignity, could not endure in the rush of Western life, and the self-assertiveness of Western civilisation. One might as well picture *Savitri* in a divorce court, or *Sita* suing the cobbler for damages in a libel suit. Leave the Hindu woman untouched by Western thought, and do not destroy a type which, just because it is unique, would leave less full by its disappearance the chord of humanity. We have women enough, who are brilliantly intellectual and competent; let us leave unmarred the one type which is the incarnation of spiritual beauty." Among other articles are:—"Educational value of physical sciences," by Mahendralal Sircar, M. D., "From the lips of a saint" a translation by R. Mukerjee and "The Secret of long life," by the Editor.

The Brahmavadin.—The September number of the *Brahmavadin* opens with the translation of Visishtadvaita System from the "Sarvamata Sangraha Vilasa" of Sri Ramasubba Sastrigal. The "Divine Communion" is a reprint of the lecture by Swami Abhedananda, copyrighted in America, and "the Powers of the Mind" is another lecture delivered by Swami Vivekananda sometime last year. "The religion of Appayya Dikshitar" is the interesting Editorial of the month. Here are some facts which will be read with interest:—"Appaya was once an Advaitin, then a non-Advaitin, and then an Advaitin again. What was that middle stage? The intervening state of "forgetfulness," as he him self calls it, has reference to Saivism and to Saivism alone. We can very well imagine of an Advaitin suddenly transforming himself into sectarian enthusiast under some new influence, and then repenting his past and going back to non-dualistic principles, again under the influence of a new and very powerful preceptor.........To him there was no difference between Siva and Vishnu, but he had a motive in setting off the former against the latter in order to refute the over-zealous arguments of his Vaishnavite opponents. He wanted the world to understand that, in the main, he had no prejudice in favour of or against any particular deity,.........and he was at heart an Advaitin both at the beginning and towards the close of his life on earth."

The Prabuddha Bharata.—The October number of this useful little monthly has many interesting articles. It opens with the teachings of Sree Ramakrishna on Vairagya. Among articles of note may be mentioned, "the Study of Philosophy," "Inside the Pale of Christianity," by Pramatha Nath Dutt, "Scepticism and Faith" by a Sannyasin. Swami Virajananda continues his interesting contribution "Women in Ancient India."

The Mahabodhi and the United Buddhist world.—The October number of the *Buddhist World* contains an erudite article on "the origin and development of the Pali language," by Charu Chandra Bose. An extract from the Report of the Minister of State on education in Japan, gives an idea of the educational policy and the liberal support given by the State to education in that rising and model empire of the East. The magazine is an organ of the Mahabodhi Society and as such teems with all necessary information on the head.

The Buddhist.—The August number of the *Buddhist*, an interesting monthly published in Colombo, contains a variety of useful contributions chiefly pertaining to Buddhist religion and literature." Some misconceptions about death" by C. W. Leadbeater, "Angulinala Sutta," a translation from Pali, by G. G. Perera, and the "Higher Criticism of Buddhism," by C. Sinarajadasa are some of the very fine articles in the number under review.

The Jnana Bodhini.—This a high class Tamil monthly, edited by Messrs. M. S. Purnalingam Pillai, B.A., and V. G. Suryanaryana Sastriar, B.A. The October number has many interesting contributions of which the following are some:—Madura Tamil Sangam by the Editors; Ramayanam: Rejoinders by (1) Pandit S. M. Natesa Sastriar, B.A., (2) T. E. Venkata Chariar; The Barometer by C. Subrahmanya Chari, B.A., L.T; Silappadikaram: a study by C. A. Pranatartihara Sivan B.A.; Radharani, a novel by T. A. Swaminatha Aiyar; Moral Verses by C. R. Namasivaya Mudaliar; Tit Bits by C. D. Venkatavarada Chariar.

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